INSULÆ FORTUNATÆ. 29

A

DISCOURSE,

Shewing the Happiness of these

NATIONS

Under our Present

GOVERNOURS & GOVERNMENT;

OR,

How they may be happy if they will themselves.

Delivered for Substance in a

SERMON

On a late Solemn Day appointed by Authority, for Imploring the Blessing of God upon his

MAJESTY,

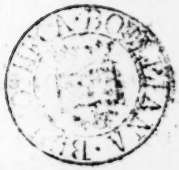
AND

The Present PARLIAMENT.

By *R. A.* Pastor of the Church at *Henfield.*

O Fortunatos Nimiùm bona si sua Nôrint Anglicolas!

London: Printed by *J. C.* for the Author. 1675.



To the Honourable Sir *John Pelham*, Sir *Cecil Biſhop*, Sir *John Fagg*, Baronets; *Henry Goring*, *Edward Blaker*, and *Richard Bridger* of *Combs*, Eſquires; and to the reſt of the Honourable Members of Parliament, and Juſtices of Peace for the County of *Suſſex*.

Honourable Patriots;

THe *unthankful Murmures and Complaints of unreaſonable men, wherewith they much obſcure the Great Merits of our Pious King and Religious Parliament, gave occaſion to this Diſcourſe; wherein I have endeavoured to prove, that they have no juſt cauſe of complaint, but only in themſelves: For his Majeſty, like a Skilful Pilot, hath Steered a right and ſtraight Courſe to the ſafe Harbour of Peace and Tranquillity; as appears clearly in his many Pious Motions, Orders, and Proclamations: and if we are not yet arrived, our General Diſobedience is the greateſt* Remora. *The Honourable Parliament have done great things for the good*

of the Nation, ſpecially in ſecuring our Religion againſt the Intruſions of Popery, whereof our Forefathers were quite weary; as appears by that Prayer in the Old Letany, From the Tyranny of the Biſhop of *Rome*, Good Lord deliver us. *And if their Pious Intentions have not attained the Deſired End, our general unthankfulneſs is the undoubted cauſe of it. Our Diſtempers are high ſtill; the Lord direct you to fit and proper Remedies. My humble Petition to his Majeſty, and the Honourable Parliament, is for the Church of* England; *She hath been terribly ſhaken with late Storms; and the Enemy cries out ſtill,* Down with her, down with her, even to the ground. *We deſire not the Life of our Enemies, nor the trouble of any that are Peaceable; conceiving it none of the beſt ways to ſettle Peace and Truth. But after all theſe Storms, if the Church were well ſetled upon her own Foundations or Principles, her Breaches repaired with her own Materials, and good Diſcipline reſtored, She would be the Glory of the Nation, the Honour of his Majeſties Reign, the Joy and Comfort of all good Subjects,*

Subjects, and a most hopeful means of composing most of our greatest Differences. The Church lies in the Bowels of the Commonwealth; and if the Church be disquieted, the Commonwealth cannot be at rest. And I humbly beseech your Honours to remember the Ministers of the Church, to deliver them out of the many Oppressions which they are under; and that they may enjoy the small remainder of their Ancient Patrimony with more Peace to the Church, and less Scandal to Religion. The whole Land is overwhelmed with Impiety and Licentiousness, all manner of Debauchery and Profaneness; Drunkenness, Lying, Swearing, Oppression, &c. insomuch that we have just cause to fear, that God hath a Controversie with the Land, the issue whereof may be some Fearful Judgment. Good Laws are trodden under foot, Dignities reviled, Authority outfaced with the Insolence of unreasonable and wicked men, the Word of God despised; and the Word of the King, in his Pious Proclamations, not at all regarded The Nurseries of all Vice, and Corrupters of Youth, thoroughout the Nation, Taverns and

Tipling-

Tipling-Houſes encreaſe beyond number, to the diſhonour of God, and diſquiet of the Realm; being great occaſions of profaning the Lords Day, and of many other diſorders againſt the Peace of the Nation. A Cardinal *Archbiſhop of* Saltzburg *ſaid once,* That he knew there was need of Reformation; but that a poor *Monk* ſhould do it, was not to be endured. *I meddle not with it, but leave that to your Honours Wiſdoms; Humbly conceiving, that a well-ſetled Miniſtry would be no ſmall help to it.*

Feb. 15. 1674.

Your Honours humble Servant,

RIC. ALLEN.

Inſulæ

TO THE READER.

IN *Athens* every Citizen took an Oath to maintain the Profeſſed Religion after this manner: *Pugnabo pro Sacris, & ſolus, & ſimul cum aliis.* If *Pagans* were ſo zealous for their Idolatrous Religion, how much more ought we to be for the Goſpel of Chriſt, *the Power of God unto Salvation!* eſpecially they that are called to the *Miniſtery* of it.

I have no ſpirit of bitterneſs, I uſe no bitterneſs of ſpeech againſt *Recuſants*, but deal with them as friendly as Truth will give me leave. But if angry Fellows among them will never be quiet, but provoke us daily; revile our Church, ſlander her Doctrine, vilifie her Famous Doctors, abuſe and ſeduce her People with Old thred-bare Stories; no man can juſtly blame us for ſtanding up in our own Defence.

A Learned *Benedictine* at this day (once one of us) would fain divide our Church; and to that purpose, reports falsly of her Doctrine. If ever he understood it, he may be ashamed; if he never did, yet sure he will be sorry, if he be so ingenuous as he professeth: But if they are so uncharitable one to another, as a Famous *Fryar* (*P. W.*) of the Order of S. *Francis* at this day makes sad complaint, we must look for no better. For this present undertaking, I thought my self obliged unto it in a threefold respect. First, as a *Christian*, to maintain the truth of the Gospel. Secondly, as a *Minister*, to maintain the Doctrine of our Church. Thirdly, as a *Subject*, to maintain the Honour and Dignity of our Gracious Soveraign, and to let his People see some Reasons to bless God for him, who deserves better of the Nation than every one takes notice of.

Our good King and Parliament have applied several Remedies to heal our Breaches; but if we will neither *receive Instruction*, nor *endure Correction*, our condition may be worse than we commonly fear: For as

Philo-

Philotimus in *Plutarch* told his Patrent, *Non eſt de Reduviis negotium*, &c.

Now if any think it much that I prefix ſo many Great Names to ſo ſmall a Book, let them take notice, that the Piety and Zeal thoſe Honourable Perſons have for the true Proteſtant Religion, imboldened me; and that brevity, for ſome Reaſons, was the greateſt part of my Study.

If any miſtake my honeſt meaning, or ſlight my little Book, (as I know ſome will, and I know their reaſons without asking) let them know, that I can ſolace my ſelf with the Conſcience of my own good intentions, and bid them heartily

FAREWEL.

ERRATA.

Page 2. line 18. for *them*, read *him*. Page 14. line 17. for *used*, read *cause*.

Insulæ Fortunatæ, &c.

EZRA 7. 27.

Blessed be the Lord God of our Fathers, who hath put such a thing as this in the Kings Heart, to Beautifie the House of the Lord which is in Jerusalem.

THE House of the Lord was then the Temple at *Jerusalem*; but now every place set apart and Consecrated to the Worship and Service of God, is, and may be rightly called his House.

The Temple at *Jerusalem* was burnt with Fire by the *Chaldees*, restored again by the Kings of *Persia*; *Cyrus* laid the Foundation, *Darius* finisht the Building, *Artaxerxes* furnisht the House with all Necessaries for the Service of God; for he sent *Ezra* the Scribe, with Presents of Gold and Silver to buy Meat-Offerings and Drink-Offerings, Bullocks;

Rams, and Lambs, to offer upon the Altar of the House of God, as the God of Heaven had Commanded: And thus he Beautified the House of God.

At the same time the *Jews* were restored to the enjoyment of many Temporal Blessings and sweet comforts in their own Country, *a Land flowing with Milk and Honey:* But *Ezra* passeth by all these, as of small value, in comparison, and blesseth God for restoring his Holy Worship and Service in his own House at *Jerusalem.*

Obs. 1. *That true Religion, the pure Worship and Service of God, is the fairest Beauty of Gods House; Faithful Pastors, and Godly People, the richest Ornaments.*

Obs. 2. *That of all Blessings under Heaven, the Truth of Religion, the Purity of Gods Worship, and the enjoyment of them in his Ordinances, is the chiefest, choicest, and most precious.*

It is as the Ark of God to *Israel*, and to the House of *Obed-Edom*; the glory, riches and strength of a Nation. As the Temple was then (*Ezek.* 24. 21.) such is now the House of God, beautified with the truth of Religion, and purity of Divine Worship: It is the Excellency of our Strength; the main Bulwark of our Peace and Safety; the surest Ground or Foundation of all true Happiness, National or Personal. Our *Saxon* Ancestors, in their Wittten-Gemotta, used, in the first place, to consult about Affairs of the Church, and Matters of Religion; and when those things were well setled, then followed Affairs of the Commonwealth: Our Pious Ancestors rightly conceiving, that Religion

was

was the principal and moſt precious; and that if Gods Buſineſs were done firſt, their own would thrive the better; according to that of our Saviour (Matth. 6. 33.) *Seek ye firſt the Kingdom of God, and all theſe things ſhall be added.* There is no loſs of time in ſeeking Gods Kingdom firſt.

Now it cannot be denied, but that this Nation hath received of God, by the hands of our Gracious Soveraign, many rich Mercies, which call aloud for returns of Thankfulneſs unto God, of Love and Loyalty to our Soveraign; but inſtead hereof, we hear unthankful murmures and complaints. The World was ever given to it; and we can expect no other of men, who never know when they are well: But we have as much cauſe to bleſs God for our *Good King*, as ever *Ezra* had for the *Great King*. To ſtop the mouths then of ſuch querulous people that are never content, I ſhall endeavour to ſhew you, how much we are bound to return all Loyalty, Love and Obedience to our Pious Soveraign, with due Honour and Reſpect to our Religious Parliament, for all the good they have done us, enough to make us an happy People, if we will our ſelves.

Firſt, It is not ſo long ſince, but that we may remember, when we were under the Conduct of *Blind Guides*, who knew not what they did, nor whither they were roaving; for they were in the Dark themſelves, (witneſs their own confeſſion in the *Armies Remonſtrance*) and led us into ſuch a miſerable Confuſion, that none but our Soveraign did, or could ſave us from utter Deſolation: and had it not been for his great Prudence and Mode-

ration, we might have been in as bad a condition again.

Secondly, His Majeſty was no ſooner returned to the exerciſe of his Royal Authority, but his firſt care was for the Houſe of God, to caſt out the Filth and Rubbiſh, and to prepare a people for the ſervice of God. In his Proclamation (*May* 30. 1660.) againſt Impiety and Licentiouſneſs, Drunkenneſs, Swearing, Railing at good things, *&c.* againſt Vicious, Debauched and Prophane people, who in in truth (ſaith his Majeſty) *have diſcredited my Cauſe, and are a diſcredit to any Cauſe they pretend to favour.* Nothing ſo much polluteth the Houſe of God, nothing ſuch a ſhame and ſcandal to our Church and Religion, as the vicious Lives and lewd Converſation of too many that pretend to hold Communion with us.

Thirdly, His Majeſties next care for the Houſe of God, was in his Proclamation (*Aug.* 20. 1663.) for better Sanctifying or keeping Holy the Lords Day, that his Holy Service might be more frequented, and his Houſe filled with the Incenſe of Prayers, and the Sacrifice of Praiſe and Thankſgiving for all his Mercies. The Lords Work muſt be done on the Lords Day, or elſe it is not his Day, but ours.

Fourthly, His Majeſty took care of Beautifying the Houſe of God, in his Order for Augmentation of ſmall Benefices, for the encouragement of Faithful Paſtors, to adorn the Houſe of God with ſound Doctrine, and their Doctrine with Holy Life. A worthy Member of Parliament (Sir *B. R.*) once told the Houſe, *that Scandalous Livings make Scandalous Miniſters, both in Life and Doctrine.*

Fifthly,

Fifthly, His Majeſties ſpecial care for thē Houſe of God, appeared in his Gracious Condeſcentions to the Honourable Parliament. His Majeſties Invitations of that Great Aſſembly to prepare Laws againſt the Growth of Popery, and to prepare more ſevere Laws againſt Impiety and Licentiouſneſs, are a ſure Evidence of his Pious Reſolution to maintain the true Proteſtant Religion, Piety and Vertue: And their Return of Thankfulneſs to his Majeſty for thoſe Solemn Endearing Invitations, and their making ſuch good Laws for ſecuring our Religion, Peace and Safety (whereto alſo the Royal Aſſent gave Life and Being) give aſſurance of their Faithfulneſs, Piety and Zeal for the Glory of God, and good of their Country. Bleſſed be God for this ſweet Union; and let all the people ſay *Amen.*

The Kings and Parliaments of *England*, from time to time, have always kept the Papal Power at Staves-end: K. *Henry* 8. ſhook it quite off; K. *Edward* 6. reſtored the true Proteſtant Religion that had been under Reſtraint. It was not called by that Name, till the Aſſembly at *Spires*: but yet that Religion that Proteſtants profeſs, was taught by Chriſt and his holy Apoſtles, and hath continued to this day. The Famous Qu. *Elizabeth* maintained the ſame againſt all oppoſition, and raiſed a Fort-Royal out of Holy Scripture in our 39. Articles, againſt the future Invaſion of Hereſie, Idolatry, and Superſtition. The Noble K. *James*, with his Learned Pen, gave the Adverſary ſuch a Deadly Wound that can never be healed: Our late Dear Soveraign, like a Glorious Martyr, laid down his precious Life in defence

defence of the true Proteſtant Religion; and our Dread Soveraign that now is, like a Royal Confeſſor, made open and conſtant Profeſſion of it, in the midſt of ſtrong Temptations to the contrary.

And now our Pious Soveraign, inſiſting in the ſteps of thoſe glorious Princes, his moſt Noble Progenitors, hath done like a Tender Father of his Country; and the Honourable Parliament, like Faithful Patriots, in maintaining the Church of *England*, and the true Proteſtant Religion, againſt the Encroachments of Popery, and the Church of *Rome*; and that for divers weighty Reaſons, concerning both our Temporal and Spiritual State.

Firſt, Becauſe the Church of *Rome* ſets up a Power over Soveraign Princes, to control them in their own Dominions, to the great diſturbance of Publick Peace. Pope *Gregory* the Third Excommunicated the Emperour *Leo*, called *Iconomachus*; which cauſed ſuch a miſchievous breach in the Empire, that proved the Ruine of Chriſtendom. But the Church of *England* teacheth Obedience to Princes, according to the Word of God: and we are bound by our Oaths of Supremacy and Allegiance to withſtand the Papal Power, becauſe it cannot ſtand with the Peace and Safety of the Nation.

Secondly, Popery is ſtained with much Blood, and charged with Treachery and Cruelty; whereof our Fifth of *November* is a Perpetual Memorial, and the World a Witneſs. The Church of *England* teacheth us to love one another, and pray for our Enemies.

Thirdly, Popery is an Heavy Burden without benefit,

benefit, in a long Train of unneceſſary people, who at once robbed the Church of her Patrimony, and devoured the riches of the Land: Inſomuch that a Noble King of this Nation uſed to ſay, *Monks have too much, and Princes too little.* Hereupon they began to fear him, and conſpired againſt him; but were prevented by a very ſtrange Providence. The Miniſters of the Church, at this day, live moſt upon their leavings, and Starve themſelves to Feed you.

Fourthly, Becauſe the Church of *Rome* is ſuch an hard Mother to her Children, in locking up from them the Bread of Life, and true Food of their Souls, which their Heavenly Father ſo freely gives them; and inſtead thereof, feeding them with Traſh, Fabulous Legends, Dreams, Viſions, Revelations, *&c. teaching for Doctrines the Commandments of men*, and *making the Word of God of no effect, through their Traditions:* But the Church of *England* lays open before you the Holy Scriptures of Truth; ſets before you the Bread of Life, and feeds you with *ſincere Milk of the Word*, drawn from the Breaſts of the Old and New Teſtament.

Fifthly, Popery polluteth the Houſe of God with Idols, and the Land with Idolatry, in their Image-worſhip, Adoration of Saints, and their Reliques, *&c.* Pope *Boniface* the Fourth, who begged the *Pantheon* of *Phocas* the Emperour, in place of the Heathen Gods and Goddeſſes ſet up the Images of the *Virgin Mary*, and all Saints; changeing the Names of the Idols, but not the Nature of the Idolatry. For (1) The Heathen had Tutelar Gods and Goddeſſes for Countries, Cities, Hills, Dales,

Dales, *&c.* ſo now there be Titular Saints for all places and purpoſes; *Vigilius*, the Tutelar Saint of the Valley of *Trent*, *&c.* (2) The Heathen acknowledged one Supreme God, accounting all the reſt as Mediators of Interceſſion; examples whereof may be ſeen in their Poets. The Saints are now put in that Office: Prayer was made in the Council of *Trent* for Divine Aſſiſtance, by the Interceſſion of *Vigilius*. (3) The Heathen were not ſo bruitiſh to take Idols of Wood and Stone for Gods able to help them; but in the Idol, or Image, worſhipped ſome Deity repreſented thereby. Our Adverſaries, at this day, make no other Excuſe. Some wiſer Heathens diſliked Images for a two-fold Reaſon: (1) Becauſe they drew men from the true Worſhip: And (2) From the true knowledge of God. For this Reaſon, the *Pagan-Romans* at firſt had no Images, accounting it Sacriledge, *&c.* (*Plutarch* in *Numa.*) The Council of *Trent* hath made ſome proviſion againſt the ſuperſtitious abuſe of Images, Reliques, *&c.* but to no purpoſe: For we are exhorted (1 *Joh.* 5. 21.) to *keep our ſelves from Idols*; not from *Idolatry*, but from *Idols*: For the holy Apoſtle knew well the corrupt Nature of Man is ſuch, that if Idols be in ſight, Idolatry will certainly follow. For this cauſe, not only the *Adoring*, but the very *Making* of Images is expreſly forbidden by the Law of God. Now the Church of *England*, as a careful Mother, caſt out the Worſhip of Saints, their Images, Reliques, *&c.* to keep her Children from the great peril of Idolatry; a Sin ſo heinous, that it provokes the fierce Wrath of God againſt a Nation, and excludes for ever out of Heaven.

Sixthly,

Sixthly, The Church of *Rome* is very unreaſonable, in requiring us to believe things that they ſcarce believe themſelves; to receive for Truth, that which the Word of God ſaith expreſly is falſe; to agree with them, who could never yet agree among themſelves: They are angry with us, becauſe we will not take their bare word without proof, nor grant that which they could never yet ſhew us any certain ground for: for Councils have erred, Popes have been deceived, and divided in thirty Schiſms; have Condemned one another, Decreed one contrary to another, and uſed one another very uncharitably, to ſpeak the beſt: Their laſt Council laid a Foundation of Religion that cannot poſſibly hold or ſtand together. A Learned *Carmelite* warned them of it, and oppoſed it with ſuch ſolid Reaſons, that the Council could not anſwer, but thought fit to ſtop his mouth with a Check. And how can any man reſt ſatisfied in the Judgment and Deciſion of men, that underſtand not the matters in queſtion? For in the Debate between *Soto* and *Catharinus* about two moſt important Articles of Faith, ſome of the Prelates confeſſed openly, that they underſtood not the differences. (*Hiſt. Coun. Trent.*) But the Church of *England* builds her Doctrine upon ſure grounds, even *the Foundations of the Apoſtles and Prophets*; upon the pure Word of God contained in holy Scripture.

What ſhall we do now with *Roman Catholicks?* Labour to out-ſhine them in Holy Life, and out-do them in Good Works; the beſt way either to win them, or put them to ſilence, or force them to confeſs, that *of a truth God is amongſt us.* There would

ſoon be leſs *Controverſie*, if more *Conſcience* were made of thoſe things that be *without Controverſie*.

And now our Religion is ſecured and ſafe; what is there elſe that any man can murmure at?

Is it Monarchy? that is aſſerted by its worſt Enemies, who after they had marched thorough all forms of Government, at laſt ſaw a neceſſity of retiring back to a Single Perſon, who wanted nothing of a King but Right and Title.

Do any diſtaſte our Liturgy? that is allowed for ſound and good, in the Doctrinal part at leaſt, by Learned and Pious Adverſaries.

Do our Laws diſlike any? they are juſtified by our late Reformers themſelves, who after long Conſultation could find nothing to amend, ſave only in the practiſe, and that they made much worſe; and ſo judged by a Learned Lawyer and Commiſſioner of the Seal, who refuſed to act upon their new Rules.

Is Trade decayed? that's the complaint; raiſed, or made uſe of by ſome, to bring a ſcandal upon the Government; whereof I could give you a notable inſtance. But it may be real and true; and then whatever other cauſes may be, there be two ſpecially; one obſerved long ſince by that Noble Knight (Sir *W. R.*) and both in Traders themſelves, which they may amend when they will.

What is wanting now to make us an happy people? we have a Land flowing with Milk and Honey, with plenty of all things; and whileſt other Countries are in great trouble and perplexity, we enjoy a ſweet peace, and none maketh us afraid.

Bleſſed be God for our Gracious Soveraign, under

der whoſe Shadow we enjoy theſe comforts.

But if King and Parliament had every one of them the Heart of *David*, and the Head of *Solomon*, yet could they never do us good, if we will not be good to our ſelves: They have done their parts, now let us do ours; and I will ſhew you in few words what you are to do, that his Majeſty may rejoyce in his people, as they have cauſe to rejoyce in him.

1. Submit your ſelves to the Higher Powers; to the King as Supreme, to the reſt as ſent by him; for they are the Miniſters of God for your good; both Temporal good of the Body, and Spiritual good of the Soul, and Eternal good of both. Be obedient to the good Laws made by the King and Parliament, and conſider who hath the benefit and comfort of your Obedience but only your ſelves. The Kings Laws againſt Impiety, Licentiouſneſs, Drunkenneſs, *&c.* are but a Tranſcript or Copy of Gods Law, in keeping whereof there is great reward, (*Pſal.* 19.) In keeping whereof you do good to your ſelves and your Children after you, (*Deut.* 4. 40.) In keeping thoſe good Laws, you glorifie God, honour the King and his Government, but do your ſelves moſt good: the King hath the honour, but you have the benefit; as I could ſhew you in many particulars.

2. Submit your ſelves to them that have the Rule over you in the Lord, and watch for your Souls: Be obedient to your Mother the Church of *England*, who hath bred you, and brought you forth to the firſt light and knowledge of Chriſt, who hath fed you with the ſincere Milk of Gods

Word; but now they are grown up, ſome run after Painted Harlots, and follow New Lights, that darken Counſel by words without knowledge, (*Job* 38.) are weary of the Heavenly Manna, longing after Onions and Garlick. O fooliſh people, who hath bewitched you, to forſake the Truth, and follow after Lies; to venture your precious Souls upon ſuch weak grounds; to build your precious Faith upon the credit of one ſinful Man! Popery can never ſettle your Conſcience in peace; and thoſe New Lights will leave you in darkneſs and perplexity of mind, whereof I have known many examples; but be not you Companions with them. In the Church of *England* the pure Word of God is plainly taught, the Sacraments duly adminiſtred, the precious Legacies that Chriſt hath left you are faithfully delivered unto you; nothing kept under Lock and Key in a Myſtery; nothing of all the Counſel of God kept from you, but all made plainly known to you, that ye may find reſt unto your Souls.

3. Let every man ſtudy to be quiet, and follow his own buſineſs (1 *Theſ.* 4. 11.) Keep within the compaſs of your own Calling, meddle not with things too high for you. There were once *Emendatores Apoſtolorum*, as now there be Church-menders and State-menders; men that ſpeak evil of things they underſtand not, to the great diſquiet of the Nation. There was a late Cry, *All undone*; and now we may be aſhamed of our folly: for by the goodneſs of God things are ſo ordered, that we may well ſay with *Themiſtocles*, We had been undone, if we had not been undone.

4. Leave

4. Leave off all your unthankful murmures and complaints: It is a common thing for men to complain the Times are bad, when they make it so themselves; and if any calamity happen, blame their Superiours both unthankfully and unjustly. (1) Unthankful they are to God and Man, to murmure at those whom God hath made Instruments of so much good to us. (2) Unjust they are, to blame those for things whereof themselves are the cause. *David* was a Man after Gods own Heart, yet fell into a great Errour, for a Judgment on the people for their sins, (*2 Sam.* 24.) *Again the Anger of the Lord was kindled against Israel, and he moved David to say, Go, number Israel and Judah.* David's Fall was the peoples fault. If Princes stand, it is for our good; if they fall, it is for our sins: Begin at home, amend your selves, and then all will be well.

5. Break off all your sins by speedy Repentance; all your Debauchery, Drunkenness, Profaneness, *&c.* for (*Hos.* 4.) it is sin that makes a Land mourn, and the people languish. Vicious, debauched, and profane people are the Troublers of our *Israel:* These are the Schismaticks that make such a Rent in our Church by their disobedience to her holy Orders, that may probably be the most cause of our troubles. Let Ministers lead lives as pure as their Surplice, and then that Garment will not be such an Eye-sore: Let the people lead holy lives, answerable to our holy Liturgy, and then that service will be better accepted. It is our sins that dissolve the Bond of Peace, that disturb, and will destroy our Nation, if not prevented by Reformation.

6. Learn

6. Learn of this Holy Scribe to bless God for these Mercies we enjoy, and for them by whom we have received them. Unthankfulness stops the Current of Gods Mercies, and provokes him to blast those we have: but Thankfulness preserves those we have, and procures more, (*Psal.67.5,6.*) *Let the people praise thee, O God*; and, *then shall the Earth yield her encrease.*

Lastly, One thing specially we are commanded this day, to excite you to pity the Poor in this time of scarcity: I never found, but most of you are ready enough to this Duty; but take heed you do not relieve them with one hand, and oppress them with another; as those do that keep in their Corn to make a Dearth. There be men that slander Heaven and Earth with a noise of Dearth, when there is no need of scarcity, but only the hardness of their own covetous hearts. Take heed how you oppress the Poor, who are a part of Gods Great Family as well as you; and you are but Stewards for them: Take heed, your time is but short, your account is at hand; and then, those that shew no Mercy, shall finde none. But do all what can be done, there will still be unruly people, and disorderly; and those we must leave to the severity of Laws, for the Magistrate beareth not the Sword in vain.

FINIS.

The CONTENTS.

That True Religion is the faireſt Beauty of Gods Houſe.

That True Religion is the Glory, Riches, and Strength of a Nation.

That his Majeſty hath many ways beautified the Houſe of God, and advanced Religion.

That his Majeſty hath done like a true Nurſing Father of the Church; and the Parliament like Faithful Patriots, in defending our Religion againſt the Intruſions of Popery: With Reaſons.

That our Government, Eccleſiaſtick and Civil, is juſtified by Adverſaries themſelves.

That there is nothing wanting to make us happy, if we will our ſelves: With ways and means to do it.